

# Oneida Circular.

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## THE UNITED COMMUNITIES.

### ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism. Sociology, Bible Communism.

### WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles north of O. C. Number of members, 19. Business, Manufactures.

### WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the Hartford and New Haven Railroad. Number of members, 45. Land, 228 acres. Business, Publishing, Job Printing, Manufactures, and Horticulture.

## SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

## ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

## THE INNER MAN.

Home-Talk by J. H. N.

THE resurrection of the soul and body by the power that raised Christ from the dead, is the sum and substance of the gospel. We ought to accustom ourselves to think that the process of resurrection commences in us when we first accept Christ; that that process is going on in us while we are in the outward form; and that it is as substantial and real as would be the formation in us of a literal, material body. We should acquaint ourselves thoroughly with Paul's doctrine about this matter, and receive it in simplicity. He has his eye on this resurrection process in everything he says about spiritual experience, and especially in those passages that denote the believer's oneness with Christ. "Put ye on the new man." "Put ye on the Lord Jesus Christ." "I travail in birth again until Christ be formed in you." "Though our outward man perish, yet the inward man is renewed day by day." The inward man is the same thing as the new man: it is the body of Christ formed in us, and the "renewing" which goes on in the inward man day by day while the outward man perisheth, is the work of the resurrection power.

It will not do to think of all this language as "figurative," and reduce it to mere abstractions. To understand the subject thoroughly we must go back and look at Christ's transfiguration. What a wonderful scene was that! Do we believe that event took place as it is reported? Christ took his disciples up on a mountain and was transfigured before them. Some change must have taken place in their faculties of perception, indicated perhaps by their being "heavy with sleep;" and they saw him in a new body, one never seen by them before. "His face shone as the sun, and his raiment was white as the light." They saw a real human figure, but full of the brightness which we conceive of as belonging to heaven and angelic beings. We are not to suppose that this was a deception, or an illusion of their senses. They saw a real body which existed in Christ all the time, only they had been unable to see it before. Their senses underwent a change to give them power to see his interior being. Christ, at the same time that he had what we call a common, natural body, had also within that a glorious spiritual body. If he had talked of the inner man as Paul did, he would have meant by it this glorious, spiritual body which the disciples saw.

Now Paul's doctrine evidently is, that within every man who begins to believe in Christ this same formation of an interior body commences. "Though our outward man perish," he says, "the inward man is renewed day by day."

"We know that: if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." He here manifestly referred to something then existing—a home within a home—an inner body. "For we that are in this tabernacle," he continues, "do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life;" that is, that the internal body might take full possession, assimilate, absorb, and make an end of, the mortal part. We find the same idea in another passage where he says that he is straining every nerve to know the fellowship of Christ in such a manner as to "attain unto the resurrection of the dead."

Worldly abstractionists will say that this transmutation is absurd and impossible; that the "new man" is not a real man, such as can be seen, but that it is the soul in a state of virtue, and that to put on the new man is to put on certain qualities of character, as gentleness, kindness, and humility. But then arises the philosophical or dynamic question, In what do gentleness, kindness and humility consist? What are they? The answer must be, They are the workings of the glorious body of a being purified by God's life, a resurrection spirit in a resurrection organization. Righteousness itself is nothing but the harmonious motion of a real being. Let us not be too refined and abstract. Such an organization as Christ showed the disciples on the mountain produces righteousness and holiness as the fig-tree produces figs, or the vine grapes. It produces righteousness as naturally as our "vile bodies" produce sin.

The simultaneous existence of two bodies as envelopes of the same person, but of different character and destiny, may be illustrated by the case of vegetable growth. On planting a potato, it sends a stalk upward, and strikes a root downward. A new life commences, and draws its nutriment from the old tuber which is perishing. So, from the time we believe in Christ, a double process is going on; a new man and an old man coexist in the person; the new man rising, and the old man dying and giving its nutriment to the new man. This complex operation must end at last. In the case of a plant, the new shoot may either be separated from the old and set by itself, where it can draw its nutriment from the ground and air; or the new organization may remain with the old until it has absorbed it all. The first method would correspond to the transfer which we call death; the last corresponds to the change without death, that took place in those who were living at Christ's Second Coming. This also is substantially what took place in Christ's body at his resurrection. His natural body

June 24, 1877

was taken into his spiritual body, so that he did not see corruption.

To comprehend this doctrine is to know ourselves. We do not know ourselves until we know something about the formation of Christ in us. We cannot dwell in our inner man, nor live at home in ourselves, until we know that by believing in Christ we come into this inheritance of the new man—the spiritual body. "Our citizenship is in heaven;" our inner bodies belong there and dwell there. Now when Paul says of a man whom he knew that he "was caught up to the third heaven," where must we suppose that he went? To what region was he caught up? Whether in the body or out, he could not tell. I do not suppose that he was caught up into some region above the earth. He was drawn inward into that body which dwelt in heaven. That was the *up* in the case. A formation was going on in him which dwelt in the third heaven, and he was simply recalled from his outer man, and drawn into that part of his life which dwelt in that sphere. If we did but know it, there is the same opening and access in us that there was in him. If we believe in Christ, there is that within us which opens into all the heavens, even into the abode of God himself.

### THE HIGHEST COURT OF APPEAL.

BY HENRY J. SEYMOUR.

WHEN we pray, "Thy kingdom come, thy will be done on earth as it is done in heaven," we naturally picture to ourselves a state of society in which there exists no differences that require to be settled by an appeal to any court. Our daily experience and observation, however, demonstrate to us most conclusively that a court of appeal of unimpeachable integrity is a most imperative and sad necessity. Admitting the existence of differences that demand settlement, our next highest ideal of a perfect government is one under which all wrongs are righted according to the strictest rules of justice and with reasonable dispatch; to which the weakest and most obscure subject may appeal with certainty of redress, though his wronger may possess the utmost strength and influence.

We can easily see that some power must arise that is capable of thoroughly doing this work before the advent of the kingdom of God in which there will be no wrongs that need righting. Assuming, as we do, that that kingdom is already seeking to establish itself in this world, we are under the necessity of assuming also that there already exists a tribunal which is capable of meting out exact justice in all cases brought to its consideration.

"But how can that be?" says some incredulous objector. "Where is your court to which all can appeal with a perfect assurance that justice will be done? It is certainly not among human tribunals, for there are ten thousand ways in which the strong can oppress the weak, and yet escape every penalty that human law can inflict. Where then shall we look for your boasted court of absolute justice?"

We answer, To the court of Heaven.

The principal reason why we have no more manifest evidence of the power and willing-

ness of that court to perform this much needed work, is the fact that it is so seldom appealed to. It is of course not responsible for the injustice that prevails in cases where it receives no appeal.

To illustrate the common idea of justice, we will suppose that one person robs or cheats another to the extent of one hundred dollars. A human tribunal steps in and compels the wrong-doer to restore the sum with costs. All this may be done, and yet the root of the difficulty may not be reached. The culprit may go away with the most bitter feelings of revenge in his heart, and with a stronger determination than ever to inflict an injury on his neighbor. It is clear that such superficial justice as this is not a thorough cure for evil, but rather an aggravation of it. "The law worketh wrath." The effect of perfect justice will be to either take away from the evil-doer the disposition to do wrong, or, that being impossible, to banish him from the society of the righteous. This is the kind of justice that the court of heaven is trying to secure, and it will never be content with the superficial justice which deals only with the final fruits of evil without eradicating its deepest roots.

When we consider the highly judicial characteristics of this court the practical question arises, "How can we appeal to it in case of particular grievances which we wish to have redressed? How can we feel assured that our movements will receive attention? What are the established formulas or methods by which the aid of this court can be attained?"

I can nowhere find a more complete summary of the rules and methods for successfully appealing to the heavenly tribunal than can be found in Christ's Sermon on the Mount. The real significance and purpose of that discourse appear to be to teach men to look to heaven for justice, and to turn away from all other means of redress. Blessed are the poor in spirit, they that mourn, the meek, they that hunger after righteousness, the merciful, the pure in heart, the peace makers, and they which are persecuted for righteousness' sake, etc. Why are these classes blessed? Because they look to no human tribunal for justification or consolation. They seek not to justify themselves; they seek not the justification of their fellows. They are therefore fit subjects for the justification of heaven. The key-note of that whole discourse is the assurance that a high court is over us, inspecting our most private proceedings, ever ready to give audience to the first appeal, and to give credit for all good actions which do not seek their reward elsewhere. "But," says the objector, "admitting the truth of all this, so far as it regards the reward of the righteous, how will it operate in respect to the punishment of the wicked? The theory that exists in our human courts is, that absolute justice as much requires that wrong-doers be punished as that the righteous be rewarded. Can you show that the court of heaven provides for the strict administration of justice to the wicked as well as to the good?"

We admit the proposition that every man should reap the fruits of his own doings whether they be good or evil. But the great difficulty that is met by all sorts of tribunals,

human as well as divine, is to distinguish between the innocent and the guilty, and to give to each his due portion of reward or punishment. Good and evil are so thoroughly mixed and entangled in the affairs of this life, and in many cases persons appear to bear so small a share of responsibility for even their own good or evil acts that it seems impossible that even omniscient power should all at once mete out to every one his proper reward, without taking the element of time into the account. Nor do we believe that this is heaven's method of administering justice. We believe that its method is to so thoroughly perfect and ripen all characters, that they will be unmistakable manifestations of the interior nature that belongs to them, whether good or evil. This process of ripening being completed, the labor of rewarding every man according to his works will become a comparatively simple task. The tares and the wheat grow together until the harvest, when the diverse grains can be distinguished and separated. This being the only feasible method of administering justice, we infer that the court of heaven has but one sitting and renders but one final judgment. Assuming, therefore, that this is heaven's method of administering justice in this world, we will suppose that an apparently weak though righteous man is suffering wrong and oppression at the hands of some evil-disposed and powerful person. How can the righteous man appeal to the court of heaven in a way that will secure to his enemy the appropriate punishment for his wickedness? We answer, by carefully abstaining from taking judgment into his own hands, either in the way of resistance, or of appealing to any arbitration lower than the court of heaven. By pursuing this non-resistant policy the guilt of the oppressor becomes more concentrated and ripe for judgment. By contrast his character necessarily assumes a more thoroughly malignant type, or else he is compelled to repudiate his evil disposition and repent.

The history of Pharaoh's dealings with the Hebrews is a capital illustration of this process. The Hebrews were apparently completely in Pharaoh's power, and though abused and oppressed on all sides they made no resistance. Thus a chance was given for the administration of heaven's justice.

Thus it is that omnipotent power assumes the responsibility of forever settling all differences, and no earthly power is strong enough to influence to a hair's breadth the character of its decisions. Neither is there an individual on earth so weak or insignificant that, having made an appeal to the heavenly court, he will not be listened to and receive complete justice. The doctrine of non-resistance rests not on the sandy foundation of sickly benevolence, nor on indifference to the demands of justice, but on the firm faith that there is a just God at the center of the universe whose honor is pledged to see that perfect justice is in all cases finally rendered.

SCRIPTURE ILLUSTRATED.—Not long since, a man in India was accused of stealing a sheep. He was brought before the judge, and the supposed owner of the sheep was also present. Both claimed the sheep, and had witnesses to prove their claims, so that it was not easy for the judge

to decide to whom the sheep belonged. Knowing the custom of the shepherds, and the habits of the sheep, the judge ordered the sheep to be brought into court, and sent one of the men into another room, while he told the other to call the sheep, and see if it would come to him. But the poor animal, not knowing the "voice of the stranger," would not go to him. In the meantime the other man, who was in the adjoining room, growing impatient, and probably suspecting what was going on, gave a kind of a "cluck," upon which the sheep bounded away toward him at once. (John 10: 4, 5).—*Exchange*.

## HOW I CAME INTO THE TRUE PATH

V.

BY JAMES BURTON HERRICK.

THE conviction that salvation is possible in this world, fortified by the example of St. Paul, filled me with such joy that I determined all who would listen should hear the glad tidings. Preaching was my profession, and now I had news worth the telling. I sent to Mr. Noyes for all the copies of the tract "Salvation from Sin" that he could spare me, and soon received a package of the same by express. I determined to lay the subject before my father-in-law, who was a distinguished theologian, and for that purpose went to Virginia. On my way I stopped at the Theological Seminary, and, calling the students together, told them the good news. They were afraid of the doctrine, and their coldness toward the new truth astonished me. Even those who had gone a little way while I was with them, when they perceived the logical consequence of the few steps they had taken, with one accord drew back. I went on to the University of Virginia, and put the tract into the hands of my father-in-law. He read it with little apparent interest, and said he had never had any trouble about the vindication of the moral character of St. Paul.

I turned homeward with rather a heavy heart. Those whom I supposed thirsting most for full salvation in this world I found perfectly indifferent. Instead of being joined heart and hand by a phalanx of young men, as I had expected, I found myself alone so far as my old friends were concerned. In the ministry I had a large circle of personal friends; but none of them seemed interested in the subject of complete salvation. Some were very free, however, to tell me that the idea of salvation in this life is a delusion. Mr. Easton, the young man who came from the Young Men's Christian Association to help me in my Sunday-school, acknowledged the truth of the doctrine, and had good experience of the effect of confessing Christ a Savior from all sin. He and Mr. Graham were the only two persons in New York whom I could find that would recognize Christ as a perfect Savior. I therefore prized their friendship above all others.

The set service of the Prayer-Book of the Episcopal church became more and more distasteful to me. I saw great contradictions in it, and by a careful review of the Thirty-nine Articles, I became satisfied that they were opposed to the doctrine of Salvation from Sin in this world. I stopped preaching and gave up my church, to the surprise and distress of my family and friends.

I had received a copy of the "Berean"

from Mr. Noyes, and now had time to study it with care. The doctrine of the Origin of Evil as taught by him found ready belief in my heart; but the doctrine that the Second Coming of Christ took place in A. D. 70, I had at first some difficulty in accepting. While I read, the argument seemed clear, but when I laid the book down the pressure of my old habits of thinking made the subject very obscure. The acceptance of that doctrine involved such a complete overthrow of many preconceived notions and ideas, and was such a terrible criticism of the historians and Christianity of the world since the first century, that I recoiled from so great a step; yet upon further thought and study my conviction became stronger and stronger that Mr. Noyes had indeed discovered the truth with regard to that important subject.

## FERN-TALK.

II.

BY POLYPODY.

THE best-known fern, and I may say the best hated one (for the farmers teach their boys to fight it), is the Hog-Brake, or Bracken (*Pteris aquilina*), as it is more gently named. It thrives best along the edges of hemlock woods and in sandy pastures, where it is too strong for the grass. The growth of it is sometimes enormous, covering acres of land, and in the fall dying down and clothing the earth with a thick brown mulch. In the spring I have seen a farmer set fire to these dead ferns and make a sort of black-and-brown patch-work of his pastures; but in a few days, and before the grass could do anything, the ground would bristle with green and wooly brakes, each particular stem of which would seem to be shaking its fist at the desperate man. The stems would unroll their branches, the branches would unfold their leaves, and in a short time the pasture would be covered as by a forest of liliputian trees. Into these pigmy woods we boys used to crawl on idle days. There with our knives we made clearings as if we were men in new countries, and from the branching stems we set up crotches and lug-poles to support imaginary kettles, in which we made imaginary sugar. When we became old enough to join in the farm-work and be taught that fancy is an idle thing, we stopped making castles among the brakes and came to hate them cordially. And though I have become wiser since, and learned that fancy has a right to live in the family with love and faith and sound judgment, I still look on this fern as the least interesting of its kind: it is the big coarse man of your family, who always takes his own and more, too, if he can.

If the Bracken is sometimes a pest, the Maiden-hair (*Adiantum pedatum*) is always a pet and glory. It confines itself to the woods and thickets, never trespassing on the domain of the farmer. It courts obscurity; it loves to be eclipsed; and this is something more than you can say of everybody. Springing up with the showy orchids and Canadian violets, it goes on thriving after the woods have become too dark for the early flowers; its black stem, shining like polished ebony, seems to take in color from the surrounding gloom, while it forks and branches to hold up its canopy of one-sided leaves. It is so like the ugly Bracken in some respects, and yet so unlike in its graceful delicacy. It is perhaps the most pleasing of all the ferns, not by its rarity, for it is as wide-spread as any, but by reason of its intrinsic beauty.

Another very common fern, though not so well recognized as the Bracken and Maiden-hair, is the *Dicksonia punctilobula*, or Lady Brake, as we called it in Vermont. It is this plant which makes

the old sugar-orchards so redolent and ferny. Sometimes a high wind upturns one of the maples there. You have a long gray trunk lying prone; at one end of it is a great crush of broken limbs; at the other is a pool of water and a wall of earth and stones and interlacing-roots, one of which, stretching up into the air, seems an arm up-flung in some great agony. The farmer carries off the stem and branches, and leaves the rest to rot away and crumble down until there is nothing left but a low mound of earth. The Lady Brake then comes and plants this knoll with her pale green fronds, every one of which is fashioned so elaborately, and is so pleasing in certain frames of mind, that you are ready to aver that fern-leaves are more nourishing than any boiled vegetable.

When the fern-hunter perceives there is a characteristic fern for every distinctive place, he feels as if he had stolen one of nature's secrets; that he is meddling with one of her pets, and that it behooves him to be reverent and tender. I believe there was triumph in heaven when God designed the primeval fern and resolved to adapt it to every condition of rock and soil.

The Cinnamon-Fern (*Osmunda cinnamomea*) and Flowering Fern (*O. regalis*) are swamp-ferns. They grow in large tufts from thick root-stalks which stand up above the surface of the bog. A plant-hunter wandering in the pineries will sometimes find himself intercepted by one of these fern-swamps. Upbearing a canopy of perennial green, the tall pines seem to be looking down on a bit of the tropics; pine and palm he thinks have come together. It would be a coarse act to wade in among those ferns, trampling down wooly fronds and smooth green fronds, as you sprung from tussuck to tussuck to keep from sinking in the black and pasty mud.

The Sensitive Fern (*Onoclea sensibilis*) is a river fern. Although it grows in a great variety of moist places, it seems most at home on those low and shady tongues of land which are flowed a long time before the stream goes over its banks and compels the muskrats to go sculling off, with their noses at the apex of a long triangular ripple. It is so named from its shrinking from your touch as from something hot and wilting. The fronds come up singly and remote from one another, as if they respected each other's privacy and hour for dealing with the invisible. The fertile frond is so given over to the work of propagation it quite loses its leaf-like character; its pinnæ and pinnules are contracted and rolled backward until the frond looks like a stem of berries. The doctrine of the morphologists, that the stamens, petals, spores and fruit, are only so many leaves which have been set aside and transformed to carry on the work of propagation, gets some new strength from our study of the ferns. In the case of the Lady Brake and others, we have a few small fruit-dots on the back of the frond. In the Bracken and Maiden-hair the edges of the pinnæ begin to be folded back a little. In some of the Flowering Ferns we observe that a few pinnæ in the middle of the frond have quite lost their foliaceous character. Finally, in the Sensitive Fern we have a frond that is completely transformed.

The earth was long a-making for the Ostrich Fern. The rills ran into the brooks; and the brooks into the rivers, which o'er passed their banks once or twice a year and left a thin film of sediment. After thousands, perhaps millions of such deposits, the river can make no more additions to its adjoining flats except in times of great strength and fullness. Now is the time, and here is the place, for the Ostrich Fern to plant itself. This is the most stately of all our northern ferns. Springing from the rich alluvium its fronds stand shoulder high, like great bunches of plumes. If you see one of these tufts you think of a vase, its

June 24, 1872

fronds bend so gracefully outward from an opening in the center. If you see a number of them together you think of little Gothic shrines, of nave and transept and painted window. The aspect of this fern is as striking as anything in all our flora. It pays you to creep into one of these fern-thickets, and thence into a new world. I think if I had found a love that did not make all things new, I would not take my bride and rush off in the honeymoon, to gather dust and face railway conductors and hackmen and porters and hotel-men. I would go to the meadows on a summer day, and with the creek placid here and rippling there, on one side of me; with a corn-field rank in its maize odors and pumpkin-vines on the other, I would look underneath the drooping elms and the scrawny sycamores for a fern-copse; and when I had found it I would go in on hand and knee. With the gothic aisles opening on every side of us, with a pale-green light filtering itself through the strange leaves, we should not find it hard to believe that our world had become new, and that we were the new Adam and the new Eve.

## ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, JUNE 24, 1872.

### NEW PUBLICATIONS.

The reader will see in our advertising column, that in the place of the four-page tract on Male Continence we now offer a pamphlet of twenty-four pages. The contents of this pamphlet are as follows:

1. Several letters of inquiry from clergymen and others asking information about Male Continence and revealing the miseries of involuntary propagation.
2. The correspondence on the subject of Male Continence with a medical student, hitherto published in tract form.
3. The story of the original discovery of Male Continence.
4. A long and strong chapter on Male Continence taken from the *Bible Argument*, printed twenty-five years ago.
5. A statement of the commission and qualifications of the Oneida Community for testing Male Continence.
6. Report of the effects of Male Continence, good and bad, with T. W. Higginson's testimony as to the general condition of the Community.

This exposition is about four times as long, and we think five times as interesting and instructive, as the tract hitherto offered. We have been induced to prepare it by the continued and increasing demand for the tract, which has already exhausted four editions.

We are also about printing a pamphlet containing the article on "Scientific Propagation" by J. H. Noyes, published in the *Modern Thinker* of 1870, and the Report on the health of the O. C. by T. R. Noyes, published in the *Medical Gazette* of the same year.

### CHILDREN'S LITERATURE.

IMPRESSIONS received in childhood are deep and lasting. The mind is then very sensitive and susceptible to the influences by which it is surrounded. Boys and girls read stories with intense interest, and ideal heroes or heroines are pictured on their minds so vividly that they not unfrequently shape their whole future character and career. So it is very important that these ideal heroes and heroines, these models which are to be copied by thousands, and perhaps millions, should be of the right sort. They must be such characters as we would wish our children to become. A great many books are written for children now-a-days, and in-

deed very complete juvenile libraries may be had; but by far too large a proportion of these books is made up of two opposite sorts which we will try to describe, but neither of which do we consider satisfactory.

The first sort which we dislike is that class of stories which narrates the experience and exploits of boys and girls who are represented as getting into mischief in a reckless sort of way, and coming out with honor and a good display of smartness in escaping justice. We have "Stories of Bad Boys" and "Stories of Bad Girls." Many boys who have followed such examples have emerged from their adventures with far less honor than did their book heroes. If rascality is to be described to children—the wisdom of which in any case may be questioned—the effect is much more wholesome to represent it as coming to shame and receiving a fitting punishment, as in the story told by Noah Webster of the "rude boy" found stealing an old man's apples, and whom neither kind words nor missiles of turf could induce to leave the tree, but who was finally pelted with stones, "when he hastily descended and begged the old man's pardon." This is a much better story than it would have been if the boy had escaped with the stolen fruit by his own smartness or the assistance of his friends and companions, and had not been reduced to submission. The kind of literature in which smartness is glorified at the expense of the right moral culture may be accounted for in several ways: The writers aim to make books that will be brilliant and captivating, which will take with boys and so sell well. Stimulating the writers there is besides, perhaps, a public sentiment which advocates the idea that the natural spontaneity of boys should not be checked; that their proper development requires abundant opportunity for the "sowing of wild oats." We must differ from this "theory of development," and assert our belief that children can be smart, healthy and good, without passing through any such "rough and rowdy" stage of experience.

The second class of children's stories to which we object is properly termed "goody." Though decidedly contrasting with the class first mentioned, it is far enough from being any improvement. Of the two, the "goody" stories are perhaps the most pernicious in their influence. The writers evidently take an ideal for their models, and betray little knowledge of child-life or even human nature. The little girls are born "angels," and perform such wonderful tasks in the moral world as would hardly be assumed by those from whom the names have been borrowed. Unfit from the outset for the battle of life, for which most children are born and should be educated, their superhuman goodness seems to exhaust the earthly part of them, and they all die early, which is quite a drawback for imitation, to children that have the bounding life of youth in their veins and look forward hopefully towards entering the enchanted realms of manhood and womanhood. As we have said, the little girls are angels and the good little boys are sanctimonious, and of course assume a covering of cant, which fosters superficiality and insincerity. This sentimental or "goody style," besides making healthy, robust children dislike the idea of religion, is not adapted to their minds, as one can easily perceive who watches their practical and often shrewd questions.

It is to be hoped that in the good time coming writers will recognize more fully a third class, and present a literature for children which is racy and sparkling, without being wicked; moral and religious without being weak, silly or sanctimonious. The heroes and heroines may be smart and good, through obedience, self-conquest, and the fear and love of God. A writer who, in endeavoring to make his characters give evidence of early piety and goodness, in reality presents them as weak,

silly and lifeless, can know little by experience of the boundless romance, the thousand interesting providences, with which the Author of so beautiful a world and of life itself, surrounds the paths of those who seek him early and find him. H—.

### FINANCIAL.

THE financial condition of the country, though apparently prosperous, presents some features which fill students of political economy with alarm for the future. The point upon which most apprehension is expressed in the constantly accumulating balance of trade with Europe against us. For several years the winter and spring months have largely increased our indebtedness to Europe. This winter and spring the adverse balance of trade has been unusually heavy.

These foreign debts have been mostly adjusted by sending abroad U. S. and railroad bonds, which is precisely as if a man should settle an account by giving, say, his six months' note. Thoughtless persons say: What does it matter whether the government owes in London or in New York? The national debt must be paid to some one. What difference will there be in the end?

Now, the whole matter depends on the state of this balance of trade. Every cent of foreign indebtedness must finally be paid in the *products of the country*. Payment may be postponed by sending over U. S. bonds, which transfers the obligation from individuals to the government, but what are government bonds but mortgages on the future products of the country? Every man, woman and child of the next generation must produce more wealth to pay these government bonds. The difficulty is aggravated by the fact that these mortgages on the future industry of the country are from various causes valued at a discount, and must be finally paid in full.

Railroad bonds are no better than U. S. bonds for settling foreign indebtedness, except so far as the railroads help production. They do this to some extent, but it is quite easy to see that the building of railroads is getting overdone. They are building largely in expectation of future trade, and their bonds are mortgages on industry which is not yet in existence. Railroads are the *tools* of capital and industry; a certain number of them is imperatively needed; but it is as foolish for the nation to build them in excess of the real demand as it would be for a manufacturer to own twice the amount of machinery and number of buildings which his business requires. The present rage for railroad building was undoubtedly stimulated in the beginning by a real demand, but it has now attained such headway that nothing but a financial convulsion will stop it.

In all the discussion of the question of the balance of foreign trade which we have read of late, the real facts which underlie and make it possible to overtrade with Europe are, it seems to us, too much neglected. These facts are the expansion of individual credit, and the general change of business transactions from a cash or thirty days' basis to four and six months' credit. This change has been coincident with the increase of foreign indebtedness, and is in our opinion its true cause. *The Chicago Times* argues that, while the aggregate balance of foreign trade is made up of the transactions of enterprising men engaged in making money, it must be allowed that they know their own interests best, and that therefore the balance of trade against us is no matter for alarm, because these business men use the goods bought in Europe as part of their capital upon which they make a profit.

It seems to us that even admitting, as the *Chicago Times* says, that the foreign debt is made up of the ventures of enterprising business men



and consists of part of their capital in trade, that the history of financial convulsions shows that business men are apt to be too enterprising, especially when they find it easy to borrow money. Business men may be sharp at making money, and their foreign debt may be part of capital which they manage with a great deal of skill; but when their capital is borrowed and they are linked in with thousands of others working on borrowed capital, with every line of trade inflated by credit obtained by mortgaging our future, an explosion will certainly come which will carry to ruin thousands whose abilities deserve a better reward.

If cash transactions were the rule in all business; if no railroads or other enterprises were undertaken until men could be found with the cash on hand to carry them through; if governments, municipal, state, and national, were incapable of borrowing money or assisting enterprises unless in some life or death struggle as the late war, then the possibility of overtrading with Europe would be limited to the supply of bonds issued in such an exigency. The credit system has the country again in its gripe. The adverse balance of trade is only one of many symptoms of coming distress. Economists may warn the country at large, but national self-control in this case rests on individual self-control; and there is little probability that the average enterprising business man will learn wisdom by reading of the catastrophes of his predecessors. T.

### COMMUNITY JOURNAL.

#### ONEIDA.

—The Orchestra, which during the winter suspended public rehearsals, commenced playing in the Hall on the 8th inst. They will play regularly between the hours of two and three, during the summer months.

—The following note from Mr. Thacker to a member of the W. C. family gives a general glance at fruit prospects here:

O. C., June 16, 1872.

DEAR BRO. F.:—I was glad to get a note from you. In regard to the currant-worm, see a late CIRCULAR. The blackberries that were covered last fall look promising, and are full of blossoms. Those that were not covered are killed back more or less; still they show considerable signs of fruiting this season. Black-caps were injured by the winter; also the Philadelphias. Strawberries were much injured in this section; on some pieces that have come under my observation nearly or quite half of the plants are dead. Our own plantation, though heavily mulched, suffered to an extent that will diminish the crop, perhaps one-fourth. The cause of the disaster seems to have been the short warm spell we had in mid-winter, which melted the snow and thawed the ground to the depth of several inches. The deep frost below prevented the water of the melted snow from escaping, and the subsequent severe freezing encased the plants in nearly a solid mass of ice, in which condition they remained until released by the warm weather of spring. This state of things seems to have proved too much for the plants; consequently many were killed outright, as also other kinds of plants, including grape-vines and patches of grass in low places. However, aside from winter-killing, everything is now looking remarkably well; and the most that is needed in order to secure fair crops is proper attention. The prospect in respect to the more substantial fruits is good in this section, and never better in the western counties of the State, at least as far west as my observation has extended, with perhaps the exception of pears, which will not be a full crop, owing to the overloading of the trees last year. Yours very truly, H. T.

—It is wonderful how our conveniences are adapted to the emergencies of our various businesses. Early spring of each year brings many changes. We hit upon some scheme which entails change in locality or of fixtures, decide it unanimously, and carry out the details of the plan without further delay. In general, every move proves to be an improvement. A week or two since, the Store was moved over to Willow-Place; now the vacated room is being partitioned off for various uses. The concrete building between the Tontine and house, which has for a year or two been used as a "Bakery," is now converted into a variety store. The "Bakery" has been removed to a small room (built for the purpose), adjoining the present kitchen. This of course is only a temporary expedient. We trust that our arrangements will some day become more permanent; but for this we must wait, we suppose, until we have discovered the best possible ones for a family of two hundred.

—We have lately added to our Library "Allibone's Dictionary of Authors." The names of about thirty thousand authors, chiefly American, living and dead, have been collected, the works of each being given with a biographical notice proportionate to individual prominence and literary excellence. The work is brought down to the middle of the present century. The author claims as an especial desideratum that his biographical notices are mainly the published opinions of great men upon great men, his own comments being quite subordinate. For example, Wm. Cullen Bryant has a notice occupying a page, seven distinguished authorities being cited; among whom are Wendell Phillips, Geo. S. Hillard, Christopher North and Washington Irving. The index is very complete. The name of the author is found as in the ordinary dictionary: if, in addition, you desire to find what are the authorities on any given subject, you have only to turn to a classified list of all the authors of note who have treated of it from the beginning of English history. For a dictionary it is exceedingly interesting reading, very creditable to American authorship, and an important auxiliary to literary effort.

—A great deal of the clearing of the grounds and general "tidying up" around the house has been done after supper in "bees." The removal of garbage and litter, the raking and sweeping of paths, and the trimming of borders, have all been accomplished in this way. Our grounds are "looking finely now—everything neat and in good taste"—so say our guests. The other evening we were invited to make a "bee," and call at the Villa; this was done. A large company went over after supper, and between the hours of six and eight wrought a great change in the appearance of the grounds. The process of moving, together with the necessary alterations about the premises, had left a great deal of rubbish scattered about. But the "bee" soon brought order out of chaos, and the Villa grounds now look finely.

—One evening last week Mr. Woolworth, who occupies the position of "Father" at the Children's House, said he thought there should be more individual responsibility about the good behavior of the children, and invited all to exert, by example and otherwise, their influence in favor of obedience. Children are very quick to imitate; they are like sponges in receptivity, so that we need to be the more careful that our manners and conversation are such as we would wish them to copy. We all have a duty toward these children, and we need the highest wisdom to perform it rightly.

—The other day, the colored man who tends our boilers, had a wedding. He said he knew it was a dangerous thing to get married, but then he had chosen a very nice girl. He went to Canastota,

the home of his betrothed, to be married, first engaging some ice-cream of our people to be left at his mother's home, a little way to the west of us, as a treat to his bride on their return. On learning that he was not expecting to have any luxuries to go with his ice-cream, a few of our people took it into their heads to give him a surprise, and went to work and prepared a real wedding supper, consisting of orange-cakes, fruit-cakes, preserved fruit, etc., etc. Dishes enough were packed to set a table for fifteen persons, the number he expected to return with him. Two handsome wreaths and a bouquet completed the outfit. Early in the evening they took the whole over, and spread their delicacies on a long table which they carried with them, much to the delight of the mother, who alone was at home. They then left for home. We learned the next day, that the bridal party returned from Canastota in the rain about 11 o'clock, and thoroughly enjoyed the surprise prepared for them. The bride and bridegroom are both in our employ, and are good-natured and faithful.

—During the past week we have received several interesting calls. On Wednesday a party arrived from the Dansville Water Cure—Dr. James C. Jackson, Hon. Emerson Johnson and wife, and Miss Harriet Austin. They stopped with us two days, and left at noon on Friday. Our union meeting on Thursday evening was agreeably occupied with an interchange of ideas between us and these visitors and some others. They seemed to be much pleased with what they found among us, and we certainly received new and very favorable impressions of their spirit and doings in the world of progress.

—Thursday we received a call from a young lady who has lived the past two years in the family of Thomas K. Beecher, in Elmira, N. Y., and served in the capacity of amanuensis. She was very interesting in conversation, and gave us quite an entertaining account of Mr. Beecher's plan for a new church. We may print something about it in next week's paper.

—Saturday was a delightful day, enticing to all lovers of sunshine. In the afternoon the children were treated with a ride to a distant wood. After a merry frolic among the trees and underbrush, they found a pleasant spot, seated themselves, and ate their supper in "picnic" style. The parents and guardians who accompanied them participated in the enjoyment of the juveniles, and all came home with smiling faces.—This summer finds our children all well and hearty, and when not at school they spend much of their time out-of-doors.—The boys are rejoicing in the gift of new bows and arrows, with which each of them is supplied, down to Eugene.—The babies and two-year-olds are happy in the discovery of a pile of sand, which has been brought expressly for them to play in, and placed in front of their house. Nothing could have pleased them so well.

### THE BOSTON JUBILEE.

Boston, June 19, 1872.

DEAR CIRCULAR:

If noise is bliss, then is Boston now an elysium. Twenty thousand pairs of lungs and two thousand instruments, supplemented by an organ of great power, certainly make an amount of noise which, of the kind, the world has never heretofore heard. I have always been somewhat incredulous as to the desirability of massing so large a number of voices and instruments, thinking that many of the finer shades of musical expression must necessarily be sacrificed to broad general effect. Years ago, in the old Jullien days, I was present at a concert in which the combined orchestra and chorus amounted to three thousand, and

June 24, 1872

the impression left upon me at that time was not wholly favorable. I find my impressions, however, much modified by my first hearing of the music at the Coliseum, and am obliged to own that there is a wonderful power and rhythmic majesty in the immense volume of sound evoked by the baton of Mr. Gilmore. The acoustic difficulties in the case are not slight nor easily overcome. The distances which separate the extreme wings of the choruses are such that the interval which the sound occupies in traversing them is distinctly perceptible, and oftentimes gives to the auditor the impression that the time is not perfect, which is always painful to a sensitive ear. This difficulty is so far removed by skillful grouping, that it nowhere intrudes itself offensively, though it cannot be wholly obviated.

At the risk of repeating some things which may be already known to your readers, I will give a few statistics, to form a sort of groundwork to my descriptions, which will by this means be better understood.

The Coliseum building is 550 feet in length, and 350 in width. Somewhat more than one-half of the total length is reserved for the musicians, and about 150 feet of the width is used for various purposes, leaving the size of the auditorium about 250 by 200 feet. The height of the room to the crown of the roof is 115 feet. Extending around on three sides are galleries seventy-five feet in depth, and it is estimated that the building will easily contain 100,000 persons.

It would seem that the great size of this inclosure would render it impossible to distinguish the more delicate part of any performance at any great distance from the musicians; and yet, although but a simple parallelogram, the acoustic properties of the building are excellent, and a good solo singer is able to make himself heard in the farthest corner.

The programme of the music for this week was intended to be in some sense national. Monday was devoted to America, in which American musical organizations took a prominent part; Tuesday to England; Wednesday to Germany; while on Thursday France is to be represented; Friday, Austria; and Saturday, Russia.

As I did not arrive in town in season for the first two days' exercises, I am compelled to begin my report with those of Wednesday, which was especially devoted to the illustration of German music. The programme was as follows:

## PART I.

1. CHORAL. "Eine feste Burg ist unser Gott." *Luther.*  
Chorus and Orchestra.
2. OVERTURE. *Tannhauser.* *Wagner.*  
Orchestra.
3. CHORUS FROM ELIJAH. "Yet doth the Lord." *Mendelssohn.*  
Chorus and Orchestra.
4. AIR, WITH VARIATIONS. *Proch.*  
Madame Peschka-Leutner.
5. CHORUS. "All we like Sheep." From the Messiah. *Handel.*  
Chorus and Orchestra.
6. GRAND CONCERT WALTZ. *Strauss.*  
Conducted by Herr Johann Strauss.
7. PIANO SOLO.  
Herr Franz Bendel.
8. FANTASIA ON THEMES. Meyerbeer's "Le Prophete." *Wieprecht.*  
The Band of Kaiser Franz Grenadier Regiment, of Germany.

## PART II.

1. GERMAN UNION HYMN. *Keller.*  
Chorus and Orchestra.
2. CORNET QUARTETTE. By the Emperor's Quartette of Soloists.
3. SCENA FROM LES HUGUENOTS. *Mayerbeer.*  
Operatic Chorus, with Full Chorus and Orchestra.
4. "WHEN THE SWALLOWS HOMEWARD FLY." *Abt.*  
Soprano Solos and Chorus.
5. ANVIL CHORUS. From "Il Trovatore." *Verdi.*  
Full Chorus, Orchestra, etc.
6. HYMN. Hamburg. *Gregorian.*  
Chorus and Orchestra.

The Overture to the *Tannhauser* was admirably rendered by the full orchestra of between one and two thousand instruments. Wagner's

music is so generally unmelodic and incomprehensible to the uncultivated, or even to the ordinarily cultivated ear, that his friends are obliged to solace themselves by calling it "the music of the future." When interpreted by a powerful orchestra, however, there is a fervid power and sweeping rhythm in his overture to "Der Tannhauser" that is electric and not unmagnetic. One is drawn, as it were, into a great vortex, and hurried on, now through seething whirlpools and into engulfing abysses, and now swiftly gliding, with a smooth but resistless current, until the climax is reached, and the spell abruptly dissolves. On the whole, though I am not prepared to accept Wagner as the great musical hierarch of the future, to-day has given me a deeper insight into the causes of the fascination there is in him for so large a class of persons.

The set of waltzes conducted by Johann Strauss was highly appreciated by the audience, and as an *encore* he played his "Pizzicato Polka," a fanciful little piece, executed by the stringed instruments of the orchestra entirely in pizzicato. Strauss conducts his orchestra violin in hand, and alternately beats time and plays, changing from one to the other every few measures, and using his bow for a baton. Strauss plays all over—with his head and arms and body and feet; but the space he had allotted him on which to stand was so contracted that he evidently had to use care to avoid stepping off the platform, and hence his sphere of action was limited. When I heard him in Europe several years ago, he had a clear space in his front as large as the stage of a small theater, and he used every foot of it. He has when at home an orchestra of about sixty performers; the best I have ever heard, and I think the best in Europe; but I understand he brought only ten or twelve of these with him to this country. Strauss's violin playing is so nervous and fiery that his tones have a more than ordinary amount of penetration; and I could at times distinctly hear his violin above the entire orchestra, though nearly a hundred feet distant. Strauss is the son of the elder Johann Strauss, called the Waltz King. They are often confounded, and many persons who are familiar with the Strauss waltzes think them the production of the same person, while in fact there are three different Strausses who have composed waltzes.

The German Military Band of about forty-five members appeared for the first time to-day, and played several pieces with that peculiar finish which characterizes all first-class German musical organizations, finally treating us to "Hail Columbia" and "Yankee Doodle," greatly to the delight of the American part of the audience; and "Die Wacht am Rhein," which seemed to stir up in the Germans present all their well known enthusiasm for "Vaterland."

The Anvil Chorus is performed every day, with an accompaniment of guns, and a hundred anvils operated by a hundred stalwart red-shirted firemen. The guns, in my opinion, do not add greatly to the interest of the occasion, as they are often out of time; and the effect of such a heavy detonation on the unaccented part of a measure is not altogether felicitous.

The singing of Madame Peschka-Leutner has created quite a furor among the sedate Bostonians. There is solid reason for their enthusiasm, however, for a voice of such compass and power as that of Mme. Leutner has rarely if ever been heard in America. She combines three qualities not often found in the same voice; great volume, perfect flexibility, and entire freedom from the harshness which often accompanies a large vocal organ. Her performance to-day was an air with variations, by Proch; and there were very few of her notes which could not have been distinctly heard in any part of the immense building, and yet there was no undue strain, and not the slightest roughness of

intonation in any part of the scale. Powerful voices are very liable to lack purity of tone, and to require distance to soften them; but Madame Leutner's voice is so absolutely pure, that I should have hardly suspected its power were it not for the ease with which she filled the room, in which an ordinary voice would have seemed like a whisper. She reaches Gb in alt without apparent effort, and with a tone as clear as that of a Bœhm flute.

The enjoyment with which we always listen to the sweet air, "When the Swallows Homeward Fly," was greatly increased by the presence of the composer, Franz Abt, who conducted the piece in person. Herr Abt is as stout and material a personage as can well be imagined, and, as often occurs, not wholly the style of man one would picture as the composer of some of the most graceful songs extant. The piece was executed, first by all the sopranis, with orchestral accompaniment; then by the sopranis and tenors in unison; and, lastly, by the full chorus. The first rendering of the song by the soprano voices alone was unspeakably beautiful, and touched me more deeply than any other part of to-day's performance. I have never heard anything like it before, and I doubt whether the like has ever before been heard. The five thousand female voices blended together in such a manner as to seem a unit; and so pure and sweet and yet powerful was the tone, that it seemed to lift one as on angel's wings far above earth and aught earthly.

The performers occupy about one-half of the available space within the building, and are grouped as follows: In the front center is the leader's desk; immediately around him are the members of the orchestra, forming a sort of nucleus; then around the orchestra on both sides and rear are the singers, the female voices in the center, the tenors on one side, and the basses on the other. An inside view of the building when the performance is at its height is well worth seeing; and when a fit of enthusiasm seizes them, both audience and performers break out into an unbounded storm of applause. A good deal of the enthusiasm of the day vented itself upon the foreign musicians, who seemed mildly appreciative. The big drum hangs ingloriously mute in the top of the building, and has not, so far as I know, uttered an audible sound. The organ, which is situated at the rear, and directly in front of the conductor's stand, is especially noisy, and amply atones for all other deficiencies in that regard.

The accommodations for members of the press are ample, a large room being devoted to their use, well supplied with tables, pens, ink, paper and envelopes, and furnished with telegraph offices and U. S. mail. A section of the parquet near the front has also been reserved for their use. There are said to be 800 newspaper men in town.

C. S. J.

Our friend A. L. B., of the Wallingford Community, who accompanied C. S. J. to the Peace Jubilee, in a private letter enthusiastically writes:

"I went to the Coliseum yesterday, Wednesday. The first choral greatly impressed me; my heart would rise and almost compel the tears. The harmony was certainly complete, and though occasionally there was the slightest appreciable discrepancy in time, still the effect was wonderful. Such magnitude! The overture to *Tannhauser* was splendid—beyond my previous conceptions. The chorus, "Yet doth the Lord," produced the same effect on me as did the first choral. But about the "Aria E. Varie," by Madame Peschka-Leutner—there seems to have been a general impression that no one but Parepa Rosa could sing a solo with effect in so large a place; but the impression vanished from all who heard this lady. Indeed, Parepa will bear no fair comparison with her. Her flexi-

bility of voice is equal to the Patti sisters, and her power on the high notes I should think was double that of Parepa, though not greater on the medium and chest tones. Never was such a voice, so even and so smooth, combined with such power and flexibility.

"Strauss is such a nervous, fine-grained little fellow, he won the hearts of everybody, which was manifested by continued deafening applause.

"The Emperor William's band also played beautifully. The performers were encored over and over again. They kept the audience enraptured for three-fourths of an hour or more. It was a day of triumph for the Germans; their leader was cool and self-possessed; his face well bronzed as though he had been in the war. They expected to end by playing "Hail Columbia" and "Yankee Doodle," and it did seem as if the audience could contain no more, so that when they finished up with playing "Fatherland March," the enthusiasm was tremendous. They wore rich military costumes; were very even in stature, making a fine appearance.

"It was worth while to see the old composers, Strauss, Keller and Abt. The last named put his whole soul into conducting "When the Swallows Homeward Fly," and it must have suited him, for it was very beautiful as well as grand. The first verse sung by all the sopranos was most charming. My seat was near the stage and conductor's stand, where I had the best chance to see and hear, but the chorus sounded rather better farther back, as I found during the performance of "Hamburg."

From the Alliance (O.) Monitor.

#### THE ONEIDA COMMUNITY.

ED. MONITOR:—I notice in your last issue that you mentioned my return home from a short absence in the East, and promised your readers a brief account of my trip. I hardly know what would be acceptable, but as I must confine myself to something in particular, not to exhaust your patience, I have concluded to give you very briefly an account of my visit to the Oneida Community, an association living in Lenox, Madison Co., N. Y. It has two branches. One branch lies one and one-fourth miles north on a detached portion of their property; the other is located near the Hartford and New Haven Railroad, at Wallingford, Conn. The total number of members is two hundred and sixty-nine. They own eight hundred and eighty-two acres of land, the most of which has been brought to the highest state of cultivation; they are largely engaged in the manufacture of hardware and silk goods, publishing, job-printing and horticulture. Their theology is Perfectionism; their sociology, Bible Communism.

The organization dates back to 1847. The founder and father of this Community is J. H. Noyes, a fine old gentleman possessed of rare ability, refinement and culture. This experiment inaugurated, and thus far managed so well by him and his coadjutors, if not entirely a success, is an honest effort to solve one of the most important questions affecting our social relations. The thoughtful and good may examine their system without fear of contamination. I do not belong to that class of persons who think it necessary to misrepresent every system that seems to conflict with their own; hence I trust the reader will bear with me if I do not distort facts to suit his prejudices. \* \* \*

Having procured at Oneida Depot an outfit, and being carefully directed how I should proceed to the workshops and thence to the Home, a mile or so distant in another direction, I confess that I contemplated with satisfaction that the opportunity had arrived for examining into the merits of this institution, so much misrepresented.

The weather was cloudy and threatening, but the country was so beautiful that I hardly noticed it. Approaching their manufacturing establishments, their fine seminary, elegant house and beautiful surroundings, lawns of green, serpentine walks, shrubbery in abundance, flowers rare and choice, I thought, Can it be that all this material outgrowth of wealth and beauty is from a source so impure as some of my friends, who know everything without examination, would have me believe?

Arriving at their shops, I made known the object of my visit, remarking that I felt interested in

their experiment and was anxious to know more about them from personal observation. They received me very cordially, and made me feel that I was in the company of gentlemen; they assured me that they had no secrets, and that all questions would be answered to the best of their ability. First I was shown through their machine-shop; only four of their members work in this department. These are not compelled to work full time, but remain most of the time in their places as a matter of choice. They are well supplied with good machines, and manufacture all of their own silk-machinery; we passed on through what they call their trap-shop, where they make a variety of traps in large quantities, which are sent all over the country for trapping muskrats, bears, wolves, etc. In this department they have a great many ingeniously contrived machines of their own production, for doing the work most advantageously. Their silk department is a hive of industry, where one may spend an hour with profit. The operatives are all girls and young ladies, who are under the supervision of one of their lady members; here you are shown the silk as it is received from China, and all the processes it passes through until it is wound on the spool or woven into ribbon.

They employ about one hundred and fifty hands in the various departments; most of them are brought from Oneida each morning and evening in comfortable stages provided by the Community. They fill places of importance from their own number—they reduce everything to a system—all their work is of the best, and managed so as to be produced very economically.

Their printing-office is well supplied, and it is the most cleanly and orderly I have ever seen; it is a marvel of neatness and harmony. \* \* \*

Arriving at the Home, I was directed to drive over to the barn, where some one would be found to place my horse and carriage under shelter; a few minutes after I was comfortably seated and asking questions in their reception-room. One of the first things to be done is to register your name; near at hand is a notice to visitors, requesting them to remember that they are receiving the hospitalities of a home circle.

I was shown through such parts of their home as would interest a visitor; it is admirably arranged for convenience and comfort. It is heated throughout with steam; boiler and pumps are located in the cellar; an engineer is constantly in attendance to regulate the distribution of steam and water to the various parts of the house and the adjoining buildings.

Their kitchen is supplied with many conveniences to lessen labor and make the work pleasant; here the work is done in rotation, so that they are changed each week. In the dining-room my attention was called to a circular table, the central portion of which is made to turn on a center; things needed by all are placed on this; when anything is wanted a slight touch brings it within easy reach.

A walk through the house and gardens gave an opportunity for seeing many fresh and pleasant countenances. The ladies are not so attractively dressed; there is not much variety in style or colors; but they look comfortable—they are free from the abominable fashions that compel the gentler sex among us to weigh themselves down with chignons, and squeeze themselves out of shape by the various paraphernalia thought necessary to the most modest outfit.

I was shown into the nursery, where the wants of the little folks are well supplied with what seemed to me all that was necessary; anyhow, they enjoyed being together; mothers came frequently to look after their special charges. The bright-eyed little folks added joy to their home comforts, and I thought, as I left them, that they would always be provided for.

Their museum is small yet, but the curiosities have been well selected and repay a thorough examination.

They design, as their name implies, to be a Community within themselves, to combine all the advantages of a home, with its attendant family relations, and all the convenience of a city.

Their system is their religion; they believe in the Bible and Jesus, and deduce their system therefrom. They assemble each evening in their Hall, which will seat an audience of several hundred. Everything about it indicates comfort and refinement of taste. It is equally adapted for amusement or lectures. The floors and galleries are well provided with chairs of all kinds; rocking and other chairs made with special reference to comfort, constitute an agreeable feature; tables

are conveniently interspersed for social clusters, when the nature of the entertainment will permit. A fine piano is one of the permanent fixtures of their stage, and is accessible at all hours of the day. They also have a fine orchestra to enliven their performances. Strangers are not admitted after 8 o'clock in the evening. This is the hour they assemble; all the family is expected to be present to profit and enjoy their gathering together for mutual improvement. Constituting themselves a family, they recognize no distinctions; they enjoy everything in common, and are under obligations to love each other equally, subordinating all love to their attachment for Christ.

They are in constant receipt of inquiries, asking the conditions of membership. They add in their replies that their family is large enough; proselyting is not a part of their system; they give you, if you wish it, the data of their experience unreservedly, leaving you and society to imitate their example or not, as seems proper.

I have purposely avoided some features of their system, because this does not seem the proper place to discuss them. Some of the features of this institution are most excellent; there are others that I could not indorse. To me there is nothing more beautiful than the marriage relation; that it is so often coupled with discord is not evidence of its want of adaptability to our requirements; if the conditions of the marriage relation are properly met, happiness must result as its natural outgrowth.

C. E. M.

#### SCIENTIFIC NOTES.

Since the Swedish expedition in 1868 several other European nations have projected polar explorations. An expedition that was out last summer actually discovered an ice-free ocean; and an Austrian expedition, which is expected to sail about the last of this month, purposes to explore this same ocean, and expects to reach the pole by water. This party is provisioned for three years, and hopes to reach during the third summer an American or Asiatic harbor. Another expedition which is expected to sail very soon, is under the patronage of the Swedish Government. This party is to try reaching the pole with sledges drawn by reindeer.

The *Scientific American* for June 15th, in an article on "Meteorites, their Origin," says—

"The latest theory in regard to their origin is that of Proctor, in England. It is based on the recent investigations of the solar atmosphere by means of the spectroscopic and telescope, which show that continually the most gigantic eruptions take place in the solar surface, throwing up gaseous matter containing iron vapor, etc., at an initial velocity of more than 500 miles per second to a height of over 200,000 miles. Proctor thinks that if any denser material is ejected from the bowels of the sun by these explosions, it will never return to the sun again, and will fly off into space, revolve for some time around some planet, and finally descend on the same, as the meteors do on earth. If this view be correct, the specimens of meteoric iron preserved in our cabinets are pieces of the sun.

"If we take into account that the spectroscopic shows that the most prominent substance in the sun is iron, and that the same is the case in the meteorites, that they are combined chiefly with nickel, another metal found in the sun, forming an alloy not found on earth; that they also show a peculiar crystallization, and in general a common origin, the view is by no means so improbable, however startling it may be; it is moreover sustained by the unanimous testimony of all modern observers, who affirm that the solar eruptions surpass in immensity any volcanic eruption which ever takes place on earth, or which, in past ages, must have taken place on the moon."

#### THE MASTODON BONES.

At a recent meeting of the Cornell Natural History Society, Mr. Seybolt read a paper on the skeleton of the mastodon lately exhumed on the farm of A. J. Mitchell, near Otisville, Orange county, N. Y. The facts of the case were drawn from the personal observation of the speaker, and were consequently listened to with much interest. The skeleton was discovered December last in a deep wet swamp. The bones found up to the 1st of April were the ribs, vertebrae, head, pelvis, and bones of the fore legs, indeed, all the bones except those of the hind legs, lower jaw and tusks, which undoubtedly

will be found ere long. The head is of astonishing size, and measures three feet seven inches across the top and over four feet in length. Of the teeth, the back tooth extends seven inches along the jaw and has a width of three inches. The tusk holes are seven inches in diameter and extend three feet into the head. The shoulder blades are each two feet in length and about the same in breadth. And the ribs, some thirty in number, measure in the longest between five and six feet. The pelvis bone, which was taken out entire, measures in its greatest extent five feet seven inches. The skeleton is supposed to be the largest yet discovered. When set up it will be fourteen feet in height and twenty-five feet in length. Twigs of coniferous trees, leaves and other vegetable matters, were found between the ribs, and tufts of dun-brown hair from two to seven inches in length, were found outside. Concerning the deposits in which the skeleton was found, the upper layer, from five to fifteen inches in thickness, consisted of common black swamp dirt; beneath was a layer of coarse, fibrous peat, quite dry in its character and varying from two to four and a half feet in thickness; below this was a stratum of coarse marl, a foot in thickness, then a curious layer of grass, matted and quite well preserved; then another layer of marl, below which appeared the clay which is supposed to underlie the region roundabout. The bones were found chiefly in the lower strata, but a few occurred in the upper. The swamp is at the eastern base of the Shawangunk mountains, and the under stratum sloped eastward, disclosing seawashed cobble stones and marine shells. The bones are of a brownish color, being undoubtedly impregnated with oxide of iron. No disposition has yet been made of the skeleton, but it will be sold to the highest bidder. —*Cornell Era*.

## THE NEWS.

### AMERICAN.

Honduras is at war with San Salvador and Guatemala.

There is trouble brewing between Brazil and the Argentine Confederation.

A terrible epidemic is prevailing in some Brazilian towns; 8,000 out of a population of 13,000 have died.

Bumsted, the Jersey City millionaire, found guilty of official corruption, has been sentenced to nine months' service in the State Prison.

The *N. Y. Tribune* is responsible for the statement that the death-rate of New York city is greater than that of any large city in Europe, and exceeds even that of Bombay in Asia.

The national convention against secret societies, held a month ago in Oberlin, Ohio, did not arrest general public attention; it however nominated Charles Francis Adams for President, and C. H. Howard for Vice-President.

According to the American Newspaper Directory for 1872, issued by Rowell and Company of New York, there was an increase during the past year of 449 in the number of periodicals in the United States, making an aggregate of 6,432, of which 507 are issued daily, 105 tri-weekly, 110 semi-weekly, 4,750 weekly, and 685 monthly.

The Young Men's Christian Association, recently in convention in Lowell, Mass., passed the following resolution after an excited discussion:

That this International Young Men's Christian Association Convention pledges itself to resist to the utmost all attempts that have been made or that may be made to exclude the word of God from the public schools of this nation, and that where it is temporarily excluded we will use special efforts to put the Bible in every Roman Catholic family.

The eight-hour movement has met with some reverses in New York city. The carriage-men of Brewster's factory, who had a share of the profits of their own labor, and therefore no excuse for "striking," have "backed down," and so have the piano-men in Steinway's employ; and in other ways the movement has been weakened the past week. It is still strong, however, and has shown increased signs of extending to other cities. For instance, thirteen hundred machinists, carpenters, and painters employed at Albany on the New York Central and Hudson River railroads have struck for the eight-hour system.

Some mention was made in our 22d No. of the bill then before Congress to incorporate a National Pneumatic Tube Company, with authority to lay pneumatic tubes for the purpose of transportation "by means of hollow spheres carrying their loads inside." It now appears that Congress passed the bill and appropriated \$15,000 for the purpose of making an initiatory experiment. It is proposed by Mr. Brisbane, the author of the scheme, to build a tube half a mile long, to extend from the Capitol at Washington to the Government printing-office. Should he succeed in this he expects to obtain an appropriation for building a line between Washington and Baltimore.

An important decision has just been rendered by the New York State Superintendent of Public Instruction, on the use of the Bible in schools, and the performance of religious exercises by teachers, elicited by three appeals against the course of the Board of Education of Long Island City, which had adopted and endeavored to carry out in all the schools under its charge the following by-law: "The daily opening exercise shall consist of the reading of a portion of the Holy Scriptures, without note or comment." The Superintendent remarks that the question raised by the appeals has been frequently passed upon, and that the uniform decision has been that there is no legal right to enforce such a by-law. He reiterates the decision of the Hon. V. M. Rice, his predecessor in office, that "a teacher has no right to consume any portion of the regular school hours in conducting religious exercises, especially where objection is raised. The principle is this: Common schools are supported and established for the purpose of imparting instruction in the common English branches; religious instruction forms no part of the course. The proper places in which to receive such instruction are churches and Sunday schools, of which there is usually a sufficient number in every district. The money to support schools comes from the people at large, irrespective of sect or denomination. Consequently, instruction of a sectarian or religious character must be strictly avoided, and teachers must confine themselves during school hours to their legitimate and proper duties." The appeals were therefore sustained; and hence those who insist on the reading of the Bible at public schools must hereafter, in this State, arrange to have it done outside of the regular school hours.

### FOREIGN.

The young Emperor of China is to be married on the 16th of October, and will soon after ascend the throne.

A French Atlantic Cable Company is about to lay a fourth Atlantic cable between Land's End, England, and New York.

The Empress of Germany has written a letter to Carlyle, conveying the thanks of the Emperor for his "Life of Frederick the Great."

Xorilla has accepted the Spanish premiership. His first step, it is said, will be to remove the judges guilty of interfering in the recent elections.

Prof. Max Müller has accepted a professorship in the University at Strasburg, and has already commenced a course of lectures on Comparative Philology.

It is stated that in Russia, husband and wife own their property separately, and that instances are by no means uncommon in which wives sue their husbands for debt.

The Board of Arbitration, which met at Geneva on the 15th inst., has not yet decided whether an adjournment for eight months, urged by the British Government, shall take place.

The Emperor William has instructed the Crown Jurist to prepare a report in the cases of the American and British Governments on the San Juan boundary question, and a decision is expected soon.

Governor Ito of the Japanese Embassy is to return to the United States with increased power. He will be accompanied by the Vice-Minister of Foreign Affairs, Terashima. The idea of giving foreigners greater facilities for trade in Japan is received with favor by its people.

## RECEIPTS FOR THE CIRCULAR.

J. W. B. R., Cleveland, Ohio (wrongly credited in No. 21 to P. B. R.), \$10.00; A. G. S., Jersey City, N. J., \$1.00; H. R., Galveston, Texas, \$2.00; A. H. A.,

Wallingford, Conn., 50 cts.; C. R. W., Rochester N. Y., \$1.00; G. S., Auckland, New Zealand, \$1.00; H. B., Attica, Wis., 25 cts.; A. J. I., Brooklyn, L. I. \$2.00; J. B. D. W., Pittsburgh, Pa., \$1.00; T. B., Dallas, N. Y., 46 cts.

## ANSWERS TO CORRESPONDENTS.

To R. W. C., N. Y.—We are not at present engaged in the manufacture of ladies' and gentlemen's traveling bags. Please note the list of publications in our last column.

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## PUBLICATIONS.

*Salvation from Sin, the End of Christian Faith;* an octavo pamphlet of 48 pages. By J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

*History of American Socialisms.* By John Humphrey Noyes. 678 pp. 8vo. J. B. Lippincott & Co., Philadelphia. London, Trubner & Co. Price \$3.00.

*The Trapper's Guide; a Manual of Instructions* for Capturing Fur-bearing Animals. By S. Newhouse. Third edition: with New Narratives and Illustrations. 215 pp. 8vo. Price, bound in cloth, \$2.00.

*Dixon and His Copyists; a Criticism of the Accounts of the Oneida Community in "New America," "Spiritual wives," and kindred publications.* By John Humphrey Noyes. Price, 25 cts.

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## NO. 26. CONTENTS.

The Inner Man	201	Financial	204
The Highest Court of Appeal	202	Community Journal	205
How I Came into the True Path	203	The Boston Jubilee	205
Fern-Talk	203	The Oneida Community	207
New Publications	204	Scientific Notes	207
Children's Literature	204	The News	208
		Receipts for the Circular	208
		Answers to Correspondents	208